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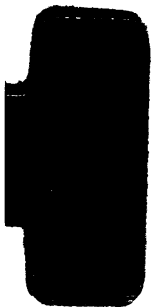
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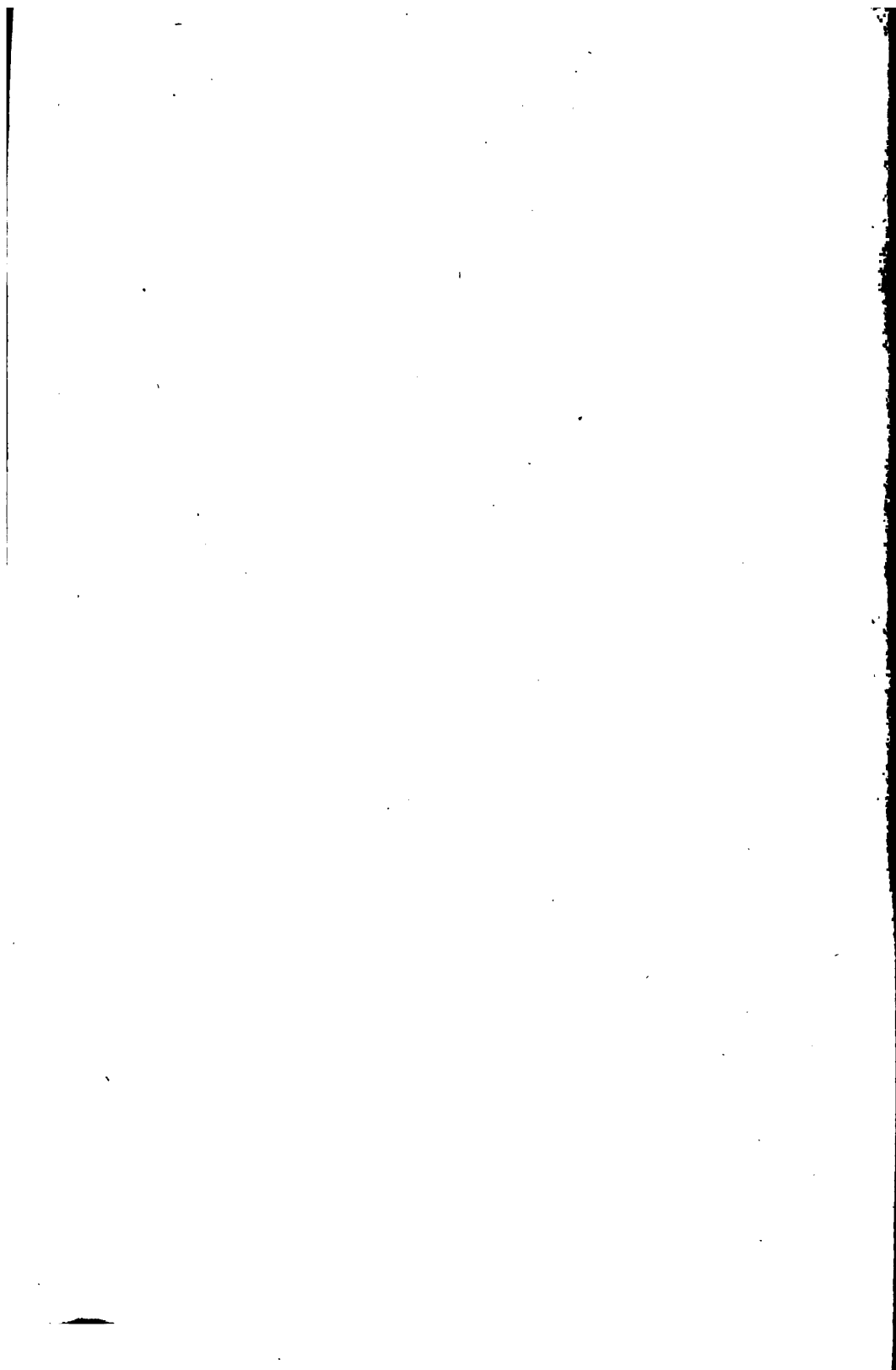
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CHARLES F. BRADLEY.

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THE HEBREW REVELATION.

MILTON S. TERRY.

THE HEBREW REVELATION.

MILTON S. TERRY.

The Holy Scriptures of the Old Testament embody the religious history and beliefs of the descendants of Abraham, and may be appropriately called the Hebrew Revelation. They were received and treated by Jesus Christ and his apostles as sacred books, having divine authority, and worthy to be diligently studied for "doctrine, for reproof, for correction, and for instruction in righteousness." Extravagant notions of their character and purpose have been entertained both among Jews and Christians. A doctrine of inspiration has been taught which logically annihilates the human element, and makes the sacred writers mere machines. False methods of interpretation have also been current, and thereby many a modern fancy has been read into the ancient oracles. And so the Bible has suffered in the house of its friends. Furthermore, some Christian teachers have exhibited a disposition to disparage the Old Testament. They have told us that it is the very imperfect product of a darker age, and has been entirely superseded by the Gospel revelation. Others have grown bitter in their judgments, and, in direct opposition to the Apostles, have affirmed that the Hebrew Scriptures are unfit for doctrine and instruction in righteousness.

We can have no controversy with the proposition that Jesus Christ is the greatest of all teachers, and the Gospel revelation is far in advance of any other revelation the world has known. "Though we, or an angel from heaven, should preach any other gospel, let him be anathema." But we do affirm that the ancient Hebrew revelation was given by God as truly as the Gospel of Jesus, and we also say, with much assurance, that the New Testament revelation contains no essential truth or doctrine which may not be seen in some

form in the older Scriptures. The highest and holiest lesson taught by Jesus, in which all the law and all prophetic revelation center, is the twofold commandment of love: First, Thou shalt love the Lord thy God with all thy heart; and second, Thou shalt love thy neighbor as thyself. But, turning to that ancient law which was given through Moses, I find there these very words. It detracts nothing from the excellence of the Golden Rule that it antedates the coming of Christ, and is found in negative form even among the sayings of Confucius. Nor does it lessen our admiration for the Lord's Prayer that its several petitions were current in Rabbinic formulas before the birth of Jesus. Our Lord's pre-eminence is seen in putting those petitions in such perfect form, shorn of all vain repetitions.

So we affirm that the Hebrew revelation contains the substance of the New Testament. The Gospel is as truly in the Law and the Prophets and the Psalms as in Matthew and John and the epistles of Paul.

A LITERARY TREASURE.

Let us, first, consider the Old Testament merely as a literary treasure. It will be conceded, I think, without question, that the Hebrew Scriptures furnish us more exalted strains of poetry and specimens of more impassioned eloquence than any other sacred book in the world, not excepting the New Testament. Even the profound and beautiful thoughts so characteristic of the Gospel of John are found for substance in the Hebrew Psalms and Prophets; and John's Apocalypse, the most gorgeous and artistic of all works of its class, contains scarcely a figure or symbol which is not borrowed from the older scriptures.

The Hebrew literature is unique among the written monuments of antiquity. Considered merely as a field for philological research, it opens to the student of language a world of absorbing interest. The Indo-European tongues, of which our own is but a stem, are more readily mastered

by the Western mind. But the Hebrew language, with a vocabulary of about seven thousand words, represents many of the oldest features of Semitic speech, and has a grandeur peculiar to itself. He who would master all its principles should make himself familiar with its cognate dialects, the Aramæan and the Syriac, the wide extended and voluminous Arabic, and the ancient Assyrian, now suddenly speaking from the exhumed columns and slabs of Nineveh. He should also study the fragments of the old Phenician, and other monuments of Semitic races with whom the Israelitish people came in contact. The Samaritan and the Ethiopic will also lend him aid. But what a field is here! What lifetime long enough to traverse such a prairie! Happy he who only attains a fair command of the three sacred tongues. The noblest specimen of Indo-European speech is the classical Greek,

“Whose lofty music graced the lips of Jove,”

It has a beauty and perfection like the famous Parthenon, and wisely did the divine Founder of Christianity consecrate its potent formulas of thought to enshrine and preserve the Gospel revelation. But as a linguistic study the New Testament Greek has not the richness of the old classic authors. A portion of the Old Testament is in Aramæan, but those few chapters of Daniel and Ezra have no literary beauty that we should desire them. Their chief value is like that of the huge slabs lately dug from the ruins of old Babylonian palaces, whose inscriptions testify that God once spoke to those barbaric kings in their golden splendor. But if the Greek may be likened to the Parthenon, and the Aramæan to the broken relics of fallen monarchies, the Hebrew tongue is like the temple of Solomon—a wonder of the world. It is half hieroglyphic. Its letters are a picture-gallery. Its emotional expressiveness adds infinite charm to its sacred literature. It appears in full development in its most ancient records, as if it had been crystallized into im-

perishable form by the marvels of the Exodus and the fires of Sinai.

There is scarcely a sentence in the entire Old Testament which does not furnish a most interesting word-study to the Hebrew scholar, and yet it is rather in their broader aspects that the literary beauties of these ancient records chiefly appear. We open Genesis, and the narrative of creation has the measured tread of a highly finished poem, one that might easily have been transmitted through many ages by oral tradition alone. Snatches of ancient song, like Lamech's words, and the controversy between Jacob and Laban, breathe and burn with wildest passion. Is there a more charming romance in all the realm of fiction than the story of Joseph? Can there be found models of grandeur and sublimity like the narrative of the plagues of Egypt and the giving of the law at Horeb? Is there among all the pastoral poems of the ancient world an idyl equal to the book of Ruth, or a drama of such artistic finish as the Song of Solomon? The Psalms abound with lyrics more exquisite than anything to be found in Greek anthology or Indian Vedas. The splendor of Isaiah's diction, as well as the majesty of his thought, entitle him to be called the winged psalmist of humanity's holiest hopes. And so, take psalmody, prophecy, history, government, legislation, politics, and the old Hebrew literature furnishes ideals of incomparable excellence, and in lavish profusion.

Students of English literature are wont to tell how much we owe to Pope's "Essay on Man," and how many words and phrases in common use are due to Shakespeare. The Pilgrim's Progress has become the common heritage of the English world; Milton's immortal epic sings on with majestic swell, and Burns has so entranced the heart of Scotland that over his magic verses the national spirit ever wakes,

"And fondly broods with miser care;
Time but the impression stronger makes,
As streams their channels deeper wear."

But have these or any others eclipsed the Hebrew bards? In Hebrew literature we truly have no Burns, no Shakespeare, no Milton, no Homer, no Plato; but O how much that transcends them all! Jurisprudence and philosophy, profounder and safer than anything dreamed of by Solon or by Plato; grandeur and sublimity and fiery passion, powerfully depicted without the degrading polytheism of Homer. Bunyan's best thoughts are borrowed from the Bible, and the warp and woof of Milton's "great argument" were gathered from the Hebrew revelation. Shakespeare and Burns, in their happiest strains, speak to the popular heart; but with all their wealth of sententious phrases they have not equaled the Proverbs of Solomon. Their works abound with too large a proportion of what is coarse and low; and in all their nobler efforts at the tender, the pure, and the holy, they can produce no lay or sonnet that will live and sing in the souls of men like the twenty-third Psalm, that deathless nightingale of lyric song.

HISTORICAL VALUE.

But the literary beauties of the Hebrew Scriptures are, perhaps, their least important quality. These Scriptures are a vast mine of archæological and historical wealth. The Pentateuch and the prophetic books embody more solid information concerning the origin and history of the great nations of antiquity than any other monument of the past.

Sir Henry Rawlinson affirms his belief that the genealogy of Noah's descendants in the tenth chapter of Genesis "is probably of the very remotest antiquity, and is undoubtedly the most authentic record we possess for the affiliation of those branches of the human race which sprung from the triple stock of the Noachidæ." (Rawlinson, *Historical Evidences*, page 280.) Another learned ethnologist declares it to be "one of the oldest documents in the world, written in an age when as yet historical science had not be-

gun to be," and he adds: "It maps out the existing families of mankind and the localities they occupied so minutely and accurately that the very latest investigations of modern science, with all the helps which have accumulated through thousands of years, serve only to verify and illustrate it." (Burgess, *Ant. and Unity of Human Race*, p. 152.) The famous inscription of Mesha, king of Moab, recovered in 1870 from fragments of a small stone beyond the Jordan, is considered a great treasure by archæologists, and worth all the money and hazard of life that were required to obtain it; and yet how infinitesimal its value as compared with one of the books of Kings! The inscription of Darius Hystaspis, chiseled into the polished side of a great rock in Media, 300 feet above the ground, has endured the storms of twenty-four centuries, and tells of his Achæmenian genealogy, the provinces of his empire, and the triumphs of his arms. He devoutly ascribes all his victories to the help of Ormazd, his god. The historical value of that ancient tablet is beyond question, and no one prizes it more than the biblical scholar. And yet I venture the assertion that a collection of Old Testament references to Assyria, Media, Babylon, Persia, Syria, Phenicia, Arabia, and Egypt might be inscribed in half the space, and at the same time embody much more varied and valuable knowledge.

The deciphering of these ancient inscriptions tends more and more to confirm the accuracy of the Scripture history. It had become the fashion of some critics to decry the book of Daniel and pronounce his historical statements untrustworthy. No such character as Belshazzar was known to the old Greek writers, and from their records it appears that Nabonadius was king of Babylon when the Medo-Persian army under Cyrus captured that city; that he was not in the city on that fatal night, but intrenched in the neighboring fortress of Borsippa; and that he afterward surrendered himself to Cyrus, and was generously treated by that conqueror. These facts long troubled biblical apologists; but how interesting that an ancient tablet of

Nabonadius, exhumed from the rubbish in the valley of the Euphrates thirty years ago, shows that his eldest son was named Belshazzar, and was associated with him in the sovereignty of Babylon. Daniel had no occasion to mention Nabonadius, but he made an imperishable record of the impious feast of Belshazzar, the actual ruler of the province of Babylon, who vilely perished on the night the city was taken by the Medes and Persians.

It was once the fashion to disparage the Pentateuch by alleging that the art of writing was unknown in the days of Moses. But all this talk is silenced by the concession of the leading archæologists that hieroglyphic inscriptions were known in Egypt nearly a thousand years before Moses, and that writing with ink upon papyrus was common in his day. All recent research shows that the author of the first twenty chapters of Exodus must have been very familiar with the life and customs of the ancient Egyptians, and with the geography and physical phenomena of Egypt and of Sinai. The book of Joshua is a doomsday book of Palestine, and the minute accuracy with which it details the ancient boundaries confirms the belief that it must have been compiled by a contemporary of the Israelitish conquest of that land. In short, we say that philology, ethnology, and geographical and historical research are every year putting more and more beyond question the accuracy and value of the ancient Hebrew records.

A MORAL CODE.

Passing on to still higher considerations, let us for a moment linger to notice the morality of the ancient Hebrew legislation. Those commandments of the Decalogue which enjoin the honoring of father and mother, and prohibit murder, adultery, theft, and lying, are grounded in the moral intuitions of the race, and are written in the hearts of all nations of men; but nowhere else have they such a sublime and impressive enunciation as in the books of Moses. Aside

from these, however, consider the humaneness of that legislation which, when all surrounding tribes and nations trampled down the poor, and subjected the masses to nameless outrages for which there was no redress, recorded among its statutes such enactments as the following: "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land. At his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it." (Deut. xxiv, 14, 15.) "The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." (Deut. xv, 11.)

The true Israelite was required to guard the morals of his neighbor and love him as himself. He must not yield to feelings of vengeance, nor cherish bitterness to any of his brethren. (Lev. xix, 17, 18.) He must not even allow his neighbor's ox or sheep to go astray, but seek to restore it to him as if it were his own. (Deut. xxi; 1-3.) Even in taking the young of birds for any proper purpose, he must, in kindness and consideration, spare the mother-bird. (Deut. xx, 6.) When slavery in its worst possible forms was an institution common to all the nations, the Hebrew law prohibited one from holding his brother an involuntary slave. When one sold himself for debt the seventh year must set him free. And while the Israelites might buy slaves of the heathen round about them, they were forbidden to oppress them, and if a servant was maltreated so as to lose a tooth or an eye he was to be set at liberty. Twenty-five years ago the slave code of Christian America required all possible effort to discover and return to hopeless bondage the fugitive slave who had escaped the merciless lash of the Southern planter and the teeth of the furious bloodhound. But twenty-five centuries ago it was written in the national constitution of Israel: "Thou shalt not deliver unto his master the servant which has escaped from his master unto thee. He shall dwell with thee, in that place which he shall choose

in one of thy gates, where it liketh him best. Thou shalt not oppress him." (Deut. xxii; 15, 16.) Amazingly uninformed and shallow is that criticism which avers that the ancient Mosaic legislation was barbarous and bloody. Ancient jurisprudence made the nearest of kin the blood-avenger of a murdered man, and on like principles required an eye for an eye and a tooth for a tooth. Modern civilization puts the execution of penalty into the hands of duly authorized ministers of judgment. And when our Lord forbade the resentment of personal assault, and said, "Forgive your enemies," he never intended that offenders guilty of criminal assault and battery ought not to be punished at the hands of the civil magistrate. Paul the Apostle saw no such discrepancy as some have seemed to find between the laws of Moses and the Sermon on the Mount. Quoting from Deuteronomy the saying, "Vengeance is mine, I will repay, saith the Lord," he proceeds to show that the civil "powers that be are ordained of God" for the very purpose of executing his wrath upon the evil-doer. (Rom. xii, 19-13, 6.)

We look upon the Mosaic legislation as a moral wonder. Captious critics, incompetent to grasp the scope and grandeur of this ancient law-book, may cavil at some of its enactments, and forget that Moses had to do with a nation of emancipated serfs; but the philosophical historian will see in the author of that remarkable moral code a greater than Confucius, a wiser than the half-mythical Lycurgus, a profounder than Justinian.

A DIVINE REVELATION.

But, after all we may say in praise of these ancient records, considered as literary treasures, and as invaluable for the study of ethnology, archæology, history and morals, their greater and everlasting worth is for doctrine, for reproof, for correction, and discipline in righteousness. The Holy Scriptures are the great religious text-book of the world, and the Old Testament, as we have seen, embodies the

substance of all that Jesus taught. We do not admit the notion of a great gulf between the two Testaments, but declare the two to be in substance one and inseparable—the New essential to understand the Old, and the Old essential to understand the New. “God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds.” (Heb. i, 1. *Rev. Version.*) There is no real discrepancy between what was spoken of old time and in the latter days. The whole Scripture is one self-interpreting, divine revelation.

The human mind is ever asking, What am I, whence came I, and whither am I bound? What means this wondrous world I see? Has it existed always, or had it a beginning, and is there an omnipotent Creator and intelligent Ruler of nature and her visible forms? Can man know God, or will God dwell with man, and make known to him his nature and his will? What says the Hebrew revelation in answer to these inquiries?

As to man's origin, no fact is enunciated with greater clearness in these Scriptures than that he was originally created in the image of God. He was the crowning work of God's creation, and introduced in regular order after a succession of various forms of vegetable and animal life had been brought into being by the same creative hand. To the old question of the origin of evil in our world, this revelation shows us very clearly that it started with the abuse of personal freedom, the willful disobedience of one divinely gifted with a responsible moral nature. To that original transgression the Scriptures trace the depravity of the entire race. Whatever its origin or cause, the fearful fact of man's depravity is witnessed by the moral sense of the whole world. But man in his ruined nature shows that he is fearfully and wonderfully made. Do broken columns and fragments of beautiful entablature evince the magnificence and splendor of ancient Athens and Tyre? So, too, may we infer the

original power and excellence of man from the present condition of his faculties; for mighty intellects perverted, soul-passions desperate, bodies ruined by self-indulgence and vicious appetites, point on the one hand to a supernatural origin, and on the other to unspeakable possibilities of being.

If, now, we carry this inquiry beyond ourselves, and ask, who made the world, and whence came matter, life and mind, the Hebrew revelation supplies the only answer that is sufficient to meet the conditions of the problem. It reveals the great First Cause, a personal God who lives and reigns back of all phenomena, and absolutely competent to originate and govern all things. We are not of the number of those who fear the results of scientific research. To us it seems preposterous to imagine that any real discovery as to the nature and action of matter and its forces will tend to eliminate God from the universe. Nay, rather, such discoveries will enable us to know God better. Let not over-hasty defenders of the faith cry out against the nebular hypothesis. Let them rather ask: Why might not the omnipotent Creator have originated the universe in that way as well as any other? Does it militate against the doctrine of man's supernatural origin to know that the species now propagate themselves? To our thinking, that wisdom is far more profound and that power far more wonderful which creates a world teeming with living forms, all self-productive and all under law, than that which must needs keep interfering supernaturally with each new evolution.

But, passing to deeper mysteries, we ask, Who is God? What his nature and character? The New Testament has answered in that beautiful statement, "God is love." It also assures us that he is a "consuming fire." But these revelations of the character of God are identical with that which was shown to Moses in the Mount. For it is written: "The Lord descended in the cloud and stood with him there, and proclaimed: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping

mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." (Ex. xxxiv, 5-7.) Here is the doctrine of an intensely personal God—no vague, pantheistic *somewhat!* I am persuaded that no conception of God ever apprehended by the human mind can surpass that which is given in the Hebrew Scriptures. Almighty, all-wise, infinite in holiness, perfect in righteousness and truth, and unspeakably merciful and gracious. Pitiably is that criticism which finds fault with Old Testament anthropomorphism and anthropopathism. How is it possible, how was it ever possible, for God to reveal himself to man except by condescending to the plane of human thoughts and feelings? And when, in the fullness of time, God made his final revelation, he took the form of a servant, and became incarnate in the person of him who hungered, and thirsted, and wept, and was in all points tempted as we are, but who was, nevertheless, the effulgence of God's glory, and the very image of his substance. (Heb. i, 3.)

It is common to hear of God's severity and wrath, as exhibited in the Old Testament. But let us not forget that nowhere in all the range of human thought are to be found more tender and touching portraiture of the love of God. The high and holy One, who inhabiteth eternity, is Father, Shepherd, Husband, Friend, Redeemer, Saviour—a sun and a shield, fountain of life, and light, and joy, and hope, and truth.

Nor let it be vainly imagined that in the New Testament alone the doctrine of redemption shines. The Lord Jesus set forth no truth more explicitly than that the Hebrew Scriptures reveal his own great work. When did the hearts of favored disciples burn more intensely than when their risen Lord, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself"? How earnestly did he insist "that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning him." (Luke xxiv, 44.)

Christ not in the Old Testament! What perversity to affirm that! He was promised before Adam left Paradise: the promise was renewed to Noah, assured to Abraham, and confirmed in Israel. When Moses lifted up the serpent in the wilderness he typified the saving power of Jesus. The same blessed doctrine spoke from altars and lavers, and blood of lambs and goats. It was most impressive in the Holy of holies, where cherubic wings, extending over the Ark of the Covenant, witnessed the symbols of mercy covering wrath. Moses pointed Israel to another Prophet greater than himself, and even Balaam's vision caught the radiance of the Star of Bethlehem. Time would fail me to show how the Psalms of David kindle with Messianic inspiration; how Joel and Amos, and Hosea and Micah, Isaiah and Daniel, foretell the coming and kingdom of the Christ of God. Ezekiel, Zechariah, Haggai, and Malachi sing in sublimest strains of Gospel triumph, and furnish the imagery by which the seer of Patmos was enabled to portray Jerusalem the golden.

Surely he must be very blind who does not observe that the Old Testament is full of lessons touching atonement, pardon, remission of sin, reconciliation, and sanctification. Jehovah talked familiarly with Moses, and penitential psalms, confessions of guilt, prayers for Divine help and songs of praise, scattered profusely through these ancient Scriptures, show that old Testament saints were profoundly experienced in the things of God. Paul cites one fact in Abraham's life to prove that a man is justified by faith, and James cites another to prove that a man is justified by works, and not by faith only. O the depth of the riches, both of the wisdom and knowledge of God, as revealed in the Hebrew Scriptures!

Some writers have ventured to affirm that the Old Testament is silent on the doctrine of immortality. But in the New Testament it is expressly written that the ancient worthies looked for a heavenly country and "a city which hath foundations, whose builder and maker is God." (Heb. xi,

10.) Certainly, the ministry of angels must have convinced the patriarchs of a heavenly world beyond them. The translation of Enoch and Elijah proclaimed man all immortal. And how meaningless must have been the solemn ceremonials of the sanctuary, the sprinkled blood, the golden altar of incense, and the thought of Jehovah throned between the cherubim, except as resting on the doctrine of a heavenly and immortal life, to which the symbols pointed! "Thou wilt show me the path of life," says the Psalmist. "In thy presence is fullness of joy; at thy right hand are pleasures forevermore." (Psa. xvi, 11.)

I am to-day addressing young men whose future life-work will be the preaching of the Gospel.* Your highest ambition should be to become able ministers of the New Testament; but let me admonish you that you cannot attain the highest ideal if you neglect the Hebrew revelation. You will study to show yourselves approved unto God, workmen needing not to be ashamed, rightly dividing the word of truth. (2 Tim. ii, 15.) But remember that Timothy, to whom these words were spoken, was commended because from childhood he had known the Holy Scriptures of the Old Testament, "which," says the apostle, "are able to make thee wise unto salvation through faith which is in Jesus Christ." (Tim. iii, 15.) Let me ask: is there any high and inspiring thought connected with your great life-work which may not be enhanced by something in these ancient oracles of God? You take the Lord Jesus as the noblest possible master and model. Do not forget that when he entered the synagogue of Nazareth, and stood up to read, he opened the book of Isaiah, and read therefrom a passage which has no superior in delineating the office and work of the Christian minister: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to

*This Address was delivered in place of the Baccalaureate Sermon for the year.

the blind." When you go to minister at the bedside of a dying saint you cannot speak a word of comfort more assuring than another utterance in the same great prophet: "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. . . . Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. xliii, 2; xli, 10.) In hours of temptation and exposure how helpful, too, to remember that Jesus triumphed over Satan by his potent use of what was written in the Hebrew Scriptures.

Brethren, you cannot succeed in your great mission except, like the disciples of old, ye first receive "the promise of the Father," the gift and power of the Holy Spirit. But remember, when the first disciples received that heavenly gift, and went forth in the streets of Jerusalem to proclaim the words of life, Peter stood up and declared it was a fulfillment of what was spoken by the prophet Joel. Nor will that glorious prophecy be fully brought to pass until the whole Church, ministers and people alike, realize the answer of Moses' prayer: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." (Num. xi, 29.)

Many a sanctified disciple now sings of a "land of Beulah." Whence came the word and thought but from Isaiah's pictured page? And in that blessed land of Beulah, that garden of holiness, finds the consecrated Christian any holier joy, or greener pastures, or waters of more ennobling rest, than did the shepherd minstrel when he found his head anointed with oil and his cup running over? So Christian psalmody is ever enriching itself by appropriating Old Testament imagery. It was thought beautiful for Watts to sing:

"Could we but climb where Moses stood
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Should fright us from the shore."

But Charles Wesley seems to have climbed up there, for he sang:

The promised land, from Pisgah's top,
I now exult to see.

And yet we hear the notes of even a loftier flight:

My soul mounted higher,
In a chariot of fire,
Nor envied Elijah his seat!

Surely we may not expect, in the highest attainments of grace, to pass beyond what is richly imaged in the old Hebrew revelations. Burns may sweetly sing of his Mary in heaven, and Dante's vision glorify the saintly Beatrice, but nothing will live in the world's heart, as a hope of heavenly reunion, like David's short word over his dead child: "I shall go to him."

So I beseech you, brethren, study to make full proof of your ministry by a thorough mastery of the written word of God. Preach that Word. Have the faith of Abraham, the purity and tenderness of Joseph, and become princes of God like Jacob at Peniel. O thou man of God, going forth to preach the blessed Gospel of his Son, wouldst thou make the hearts of men burn within them when they listen to thy teachings? Remember and imitate the example of the risen Christ, when, beginning at Moses, and passing on through the prophets, he expounded in all the scriptures the things concerning himself. (Luke xxiv, 27.) That sermon of Jesus is not written in the Gospels. It was not preserved like the Sermon on the Mount. But with Moses and all the prophets in your hands do you go forth and reproduce that mighty sermon.

I beseech you, further, be fearless ministers of God. When the forces of the world, the flesh, and the devil confront you, remember what was said of old to Joshua: "Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." (Josh. i, 9.) Let not your souls long after

the riches and honors of the world. Covet not, like Achan, the 'golden wedge and the goodly Babylonish garment. Covet rather the mantle of Elijah.

Homer has given a memorable description of the shield of Achilles, wrought and tempered by the god of fire. Virgil studied to surpass him in his picture of Æneas' shield, on which the same deity engraved the most celebrated events of Roman history. Tasso could not complete his mediæval epic without a similar attempt to sing the magnificence of Rinaldo's shield, sculptured with the deeds of his illustrious sires. Art students have admired the power of genius displayed in these rival efforts of great epic poets. But the eleventh chapter of Hebrews, all unconscious of imitating epic song, has really surpassed the poets in delineating one aspect of "the shield of faith." Upon its broad circumference are set the names and deeds of Old Testament worthies. According to Homer's song, Achilles' eyes flashed fire when he beheld his heavenly armor. Like inspiration seized Æneas when his goddess mother laid down before him his glittering panoply; and Rinaldo was so transported with the names and deeds engraven on his shield that he snatched up the glorious arms, and fancied that he heard the trumpet calling him to victory.

Brethren, fellow-soldiers of Christ, think what countless legions have for thousands of years been fighting the good fight of faith, and have kindled into holy enthusiasm as they have seen emblazoned on their heavenly shield that "great cloud of witnesses," of whom the world was not worthy! O what an immortal throng! Abel and Enoch, and Noah and Abraham, and those many others "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

Wherefore, since you also are compassed about with that same great cloud of witnesses, and remembering, too,

that your warfare is a life and death struggle against the powers of evil, gird on the whole armor of God. The breastplate of righteousness, behind which you may ever stand secure, is sprinkled with the Redeemer's blood. The sword of the Spirit which you must wield is that same old two-edged blade by which our great captain put to flight the prince of darkness. And your shield of faith is studded with the brilliant constellation of luminaries through whom it pleased the Eternal Father to transmit the light of the Hebrew Revelation. Who would fail with such an armor sent him from the throne of God!

THE GREEK TESTAMENT AND THE
METHODIST MINISTRY.

CHARLES F. BRADLEY.

1. The first part of the document is a list of the names of the persons who have been appointed to the various positions of the Board of Directors of the Corporation.

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THE GREEK TESTAMENT AND THE METHODIST MINISTRY.

CHARLES F. BRADLEY.

It is not strange that many a thoughtful Christian, observing such facts as are upon the surface of our American life, seriously questions much in the substance and methods of the prevailing theological education. Let us suppose him to be observing this life as represented in the city of Chicago. Business claims his first attention. Its great buildings, a modern marvel for size and magnificence, fill the heart of the city, while high above all, overtopping the very steeples of the churches, towers the building of the Board of Trade. Its position, its splendor, its very architecture seem significant. It is apparently Chicago's cathedral. Through the streets pours a vast tide of people, bent chiefly upon trade, while from morning till night the long rows of stores and offices are filled with busy workers, whose all-absorbing occupations seem to be buying and selling and getting gain. Evening reduces the traffic only to increase the pursuit of pleasure and of sin. If the observer passes along the avenues where the rich have their homes, luxury, fashion and society seem to furnish the prevailing motives. If he turns to the outskirts of the city, he finds the squalid homes of foreigners reeking among the huge workshops and manufactories. Let a practical and candid man make a superficial survey of this scene and then be asked what he thinks of a Hebrew grammar or a Greek lexicon as an element of power in this intense and struggling mass, and he will doubtless be tempted to smile at the questioner as the victim of a mild enthusiasm, if not of a stupid delusion.

Let him, furthermore, study a great newspaper for a week, and note the selfishness and corruptions of political life; let him scan the magazines of a month, with their zeal for literature, science and art, with their fiction, so largely trifling and cynical, if not openly anti-christian, with their frequent covert sneers and occasional open attacks upon evangelical religion. Then let him visit the churches of Chicago, and, going from one congregation to another, see the people and listen to the sermons. Let him enter mission chapels and halls. If he find somewhere a revival of religion let him there listen critically to the sermons, appeals and prayers, and then let us ask him again, "What has the study of Hebrew and Greek to do with all this? How many precious years shall be spent in the study of the original Scriptures by the young man who would be a successful factor in the life thus represented and in the Christian work which is here going on?" To the last query he might naturally reply, that in the pulpits of many of the most wealthy and intelligent churches no minister is welcome who has not graduated from a theological school, but that, even there, general culture and oratorical powers count for more than critical scholarship; that in the other churches a vigorous body, an earnest spirit and practical ability are clearly more valued than learning. The observer, if a benevolent man, has, doubtless, become deeply interested in the work of Christian and temperance associations, in homes for newsboys, in refuges, hospitals and orphan asylums. In all these he finds that strong faith and a loving heart, with a good knowledge of the Bible in the mother-tongue, are working wonders, and he may be tempted now, not merely to doubt the wisdom of our theological schools, but actually to decry them as stilted, antiquated and impracticable, as wasteful of time, money, labor and health. He is almost ready to cry out "If you love Christ and your fellow men, out into the work, or if you tarry, let it be only to become saturated with God's word in your own tongue, and to cultivate the use of convincing and persuasive speech."

If the critic of our Hebrew and Greek be also a Methodist, his experience has emphasized certain truths so important and pertinent as to claim a brief enumeration here. The first (1) is that the man who can read the Scriptures in the original languages has no peculiar help to personal salvation. As the world was not made for geologists alone or chiefly, as the astronomers have no monopoly of the stars, so the Bible is not for the exegete but for man. Many a poor slave before the war knew but one star among all the heavenly hosts, yet he followed that pole-star to liberty. And so thousands of the ignorant slaves of sin, unable to read a word in any language, have found a few truths from the New Testament enough to bring them into the liberty of the sons of God. Not in two tongues only, but in three hundred and fifty of the languages and dialects of earth is God's word going forth for the healing of the nations.

It is also true (2) that the knowledge of the Hebrew and Greek Testament has no necessary connection with high attainments in Christian character. Not critical study of Christ's words but obedience to them makes men holy; not scholarship but faith and love and consecrated lives transform sinners into saints.

Still further (3) and more to the point, it must be admitted that the knowledge of the original Scriptures is not necessary to great success in winning men to Christ. The most conspicuous and useful evangelists of our own day demonstrate this. The glorious annals of Methodism furnish abundant proof that God's truth, uttered even by unlettered men, whose hearts burn with the love of Christ, is "like as a fire" and "like a hammer that breaketh the rock in pieces." Many of our fathers, untrained by the schools, men, "whose very breath was prayer," knew "how to make words cut like drawn swords" and wrought valiantly in that work which is the marvel of modern religious history.

Moreover (4) it is undeniable that ignorance of the original Scriptures is not a fatal bar to eminent usefulness in developing Christian character in others. Many successful

evangelists would no doubt fail as pastors. A poorly educated minister is most liable to failure here, yet to those who succeed must be added, in our church, that noble company of class-leaders whose fruitful lives seem well-nigh apostolic and who as under-shepherds, feed the flock of Christ. Methodism is true to the Scriptures and to history in asserting that the Christian ministry is not necessarily a learned profession, that the only absolutely essential, special preparation for it is wrought in the heart by the Spirit of God, that preaching not based upon Christian experience is worse than "sounding brass or a clanging cymbal." The history of Methodism reiterates the apostolic testimony that the chief power in preaching does not lie "in persuasive words of worldly wisdom but in demonstration of the Spirit," and this Institute, tracing its origin to a camp-meeting and a great revival, was solemnly pledged by its founders to this truth.

Yet all the more, because a hasty view of practical life seems to discredit our special work, because the most precious traditions of our church appear to fail us here, because our fixed convictions do not make learning of primary importance, all the more does it seem to me appropriate on this occasion to seek in our history, in sound reason, and in the signs of the times, arguments for the earnest study of the Greek Testament by the ministers of the Methodist Episcopal Church.

It may surprise some to learn how closely, after all, the study of the Greek Testament is connected with the history of our church. It was over the pages of the Greek Testament in the Holy Club at Oxford in 1729 that Methodism was born. "A half dozen students and tutors in the university, studying the word of God critically, believing it implicitly, and obeying it practically in every possible form of doing good, this," said Bishop Simpson, "was old-fashioned Methodism." Mr. Wesley is said to have been able to recall the Greek of a New Testament passage, even when the English of the authorized version escaped his memory,

and he relates with evident satisfaction the extraordinary knowledge of the Hebrew and Greek Scriptures which one of his lay preachers had acquired. Most of the founders of Methodism drew Scriptural knowledge directly from the original fountains, and they encouraged some, at least, of their immediate successors to do the same. We learn from Dr. Coke's journal that, as he was crossing the ocean to organize our church, the Greek Testament was his most constant and cherished companion. The well-worn Greek Testament of Captain Webb is still preserved as a precious and suggestive relic. Even Asbury, our apostolic pioneer bishop, the very embodiment of tireless energy in evangelistic work, forged by himself those keys of sacred learning which would unlock for him the treasures of the Scriptures in Hebrew and Greek. And there were others among those early heroes who, riding long circuits, if need be stretched on the floors of log cabins by the fire-light, gained the coveted knowledge of the New Testament in Greek. Although the exceptions, these men form the golden links which unite the thoroughly educated Methodists of Oxford with the large and growing company of American Methodist scholars of to-day. There is, therefore, high and sacred Methodist tradition in favor of a ministry thoroughly trained and especially coveting a knowledge of Biblical Greek.

1. Turning to consider the advantages to be derived from the study of the Greek Testament, I may not dwell upon the *mental discipline* which a thorough study of Greek secures. It has been truly said that this language is "one of the most delicate and perfect instruments for the expression of thought ever elaborated by the mind of man," and that for hundreds of years it has been found to be "one of the very best instruments for the exercise and training of the mind." Men eminent in natural science in Germany have protested earnestly against the substitution of anything in the place of Latin and Greek in the gymnasium course. This is not the time to enter the lists in behalf of a

classical course. Doubtless it is not the best for all students, but it behooves us to notice carefully that the enlightened remonstrants against such studies admit that they furnish the best preliminary training for theological students, and also that a common objection to Greek is that it is especially adapted to the young ministers' needs.

2. *There is a definite advantage in reading the New Testament in any foreign tongue.* Then many passages, worn indistinct by familiarity from childhood, make a new and deep impression upon the mind.

3. But the Greek Testament demands study above all versions, because *it alone is in the original and authoritative form.* In this language it is the minister's great text-book, the source of his authority, the fountain of his inspiration, the store-house of his doctrines. In this form it is the most precious volume on earth. If but one out of the million of books in the world could be saved from a general destruction, the Christian minister would not hesitate to choose the Bible. If the choice must be further narrowed, he would select the New Testament, and if an intelligent man of any nation in Christendom, he would preserve from the universal wreck a critical copy of the New Testament in Greek. In this language we come nearest to the mind of Christ, in this we see the subtle workings of the great intellect of Paul and listen to the very throbbings of his mighty heart. What Christian minister should not earnestly covet the ability to read this priceless volume in its original and most sacred form? The more absolute his faith in its divine inspiration, the more eager he should be to read it as it was written by the men who were "moved by the Holy Ghost."

4. Again it must be remembered that *a perfect translation of any great work is impossible.* Shakspeare would not be Shakspeare in Latin. Tennyson would hardly be recognizable in French. Webster's orations could not be made to thunder in Italian. Grant that the Bible is the most translatable of all books, and that our English version

is remarkably faithful and excellent, and that the Revised Version is a solid stepping-stone to a still more perfect translation, there yet remains an untranslatable element, by no means inconsiderable, which can be paraphrased and explained, which is valuable and richly suggestive, but which no translation can adequately represent, which can be obtained in its freshness and power from the original alone. Of most, if not all the great master-pieces of literature, it may be said that only those who read the originals know the best that is in them. The spiritual treasures of the Bible survive the tortures of the meanest dialect in which they have been expressed, and yet there is a force and grandeur in the Hebrew Testament, and in the Greek Testament there are vivid word-pictures, delicate allusions, subtle connections of thought, sharp contrasts, lights and shades, elements of beauty and of power which no translation can ever reproduce. It is not, of course, as absurd to teach the New Testament without a knowledge of Greek as to teach Vergil or Dante without a knowledge of Latin or Italian, and yet there is a true analogy here which no minister ought to ignore who would expound the New Testament to an intelligent congregation. No commentary would now command respect among us which was not based upon the Greek text, and no oral exposition of a difficult passage not so founded is entitled to any considerable weight.

5. It is well known that great historical epochs often leave indelible traces in the languages involved. We are not, therefore, surprised to find that *the supreme event in history powerfully affected the language in which it was chiefly proclaimed*. The religion of Christ regenerated the Greek as it has many other languages. The careful study of many Greek words which were thus transformed and became monumental, is full of instruction. In these words the unique power of Christianity is most clearly seen, and its fundamental truths epitomized in them are most fully realized.

6. A sixth advantage and one of great practical value to the preacher is *that direct and satisfactory knowledge of the true emphasis which the original only can furnish*. The English language has few particles for marking emphasis, and its order is not flexible and free. The Greek, on the contrary, has very abundant resources for denoting varying shades of emphasis. One has only to examine the heroic and uncouth attempts of certain translators to represent these lights and shades by inversions and mechanical devices to see how desirable and how hopeless is the task. The sale of such books is a strong proof of the conscious need of many who cannot read the Greek and who yet understand that the knowledge of the true emphasis of the Scriptures removes difficulties, prevents false inferences, resolves many doubts and teaches some important truths.

7. The study of the original New Testament also *tends to make the minister's preaching more Biblical*. Attention which skims over the familiar English is arrested by the Greek, which invites a careful search beneath the surface and reveals the hidden treasures. By the mind thus quickened and enriched, Biblical sermons are naturally produced. Instead of spinning spider-webs of speculation the preacher now gathers for his people "honey out of the rock" and "the finest of the wheat."

8. This study, furthermore, *helps to promote true and substantial union among evangelical Christians*. By prayerful labor over the same text, with the same grammars and lexicons, and the same critical commentaries, in accordance with those consistent canons of interpretation which are becoming every year more accurately defined and more widely accepted by Christian scholars, by all this the ministers, who already agree in essentials, will be brought to a more perfect unity. It was but natural that, when Wesley completed his notes on the New Testament, for which he drew so copiously from the devout and critical Bengel, he should write: "Would to God that all party names and

unscriptural phrases and forms which have divided the Christian world, were forgot, and that we might all agree to sit down together as humble, loving disciples at the feet of our common Master, to hear his word, to catch his spirit and to transcribe his life in our own." Such a spirit and practice this study is adapted to inspire.

9. *The late revision* of the English translation may seem to make the study of the Greek less necessary. The Revised Version does present the most obvious results of critical study, but, with all its excellencies, the prospect of its general acceptance is increasingly doubtful. It seems destined to serve as the valuable aid, both by its excellencies and defects, to a more perfect revision. Meanwhile its existence *excites a multitude of inquiries which a pastor should be able to answer, but cannot without a knowledge of the Greek.*

10. The study of the Greek Testament also *arms the minister against many objections which educated unbelievers bring.* Hear Mr. Wesley's searching questions for the self-examination of a minister: "Do I understand Greek and Hebrew? Otherwise, how can I undertake (as every minister does) not only to explain books which are written therein, but to defend them against opponents? Am I not at the mercy of every one who does understand or even pretends to understand the original?" Many vagaries of doctrine and not a few plausible objections of unbelievers can be most successfully answered by an appeal to the Greek, and he who would be thoroughly armed to defend the faith should be able to make this appeal.

11. Another most important reason for studying New Testament Greek is that *it opens to the student a large class of the best helps to the understanding of the New Testament.* The aggregate of the time and toil which have been spent upon the exegesis of the Christian Scriptures in ancient and modern times is amazing. The array of existing commentaries is well-nigh appalling. The labors of thous-

ands of scholars through the Christian centuries have produced this prodigious pile. No life is long enough to master them all. A part of the work of modern critical scholarship has been to sift out and classify the most valuable facts and opinions in this vast accumulation, and place the priceless results in the student's hands. Besides all this the writings of the heathen Greek writers have been ransacked for everything bearing upon New Testament interpretation. There has been an eager search in every field for facts, and the last hundred years have witnessed a marvellous success. The facts of grammar and of history have been gathered and classified to throw their light upon the word of God. Again, in the fierce conflict between faith and unbelief, the true principles of sound and consistent interpretation have been gradually discovered and established. All these rich treasures of Biblical, linguistic, and historical facts are founded upon the Bible in Hebrew and Greek. All these critical works which aim to interpret according to facts and principles are also thus founded. Few are likely to persevere through them when tripped in every line by a Greek or Hebrew word, the meaning of which is the key to the whole discussion. Less labor would master the languages themselves. Spiritual things are, indeed, spiritually discerned. In plain passages concerning Christian experience, the learned man has no advantage save in his powers of analysis and expression. The Bunyans and "Daniel Quorms" have a spiritual insight, quickened by deep experience, which discerns the truth where a learned German professor may grope and stumble. On such passages popular exegesis, generally devout and practical, may be safely trusted. But deep spiritual experience cannot furnish the facts of grammar and history, and the wild vagaries and absurd blunders of unlearned men in trying to expound passages wherein these *facts* are necessary to a true interpretation, would be cause for laughter were they not rather reason for sorrow and shame. How can an ear-

nest instructor of the people in religious truth willingly disregard the keys which will open to him these richest treasures of the facts which help explain difficult scripture? How can he rest content with popular commentaries, which are only reliable on the hard places, when they are based upon critical works? How can he claim respect as an expounder of the New Testament who voluntarily discards the best helps to the understanding of its most difficult portions?

12. *But, more than all, the study of the Greek Testament is an essential part of that higher training which our times and our church increasingly demand.* Though having some peculiar claims upon the Christian minister, the argument for its critical study must meet the general objection and be decided with the whole question of ministerial education. We weary of stale generalizations concerning "our times." But they are our times nevertheless, we must live in them, and with others, be mightily influenced by them. We should try, therefore, to understand them and their relation to this argument. (1) It seems clear that our age is marked by a marvellous unification of the civilized world. Remember how four years ago a pistol shot in Washington echoed around the globe; how only this Spring the stab of a murderous dagger in Khartoum sent a shudder through all Christendom. Consider that a word spoken in the House of Commons may almost instantly affect the markets of the world. These are but striking indications of a general change which has brought all nations into a new and significant unity. The same causes have wrought within our own country to bring different communities nearer together and to make them in all respects nearer alike. (2) Closely connected with this is the intellectual activity of the present time. Never was knowledge so widespread and so eagerly sought. The literary treasures of the ages are no longer the peculiar possession of the few. It is an age of popular education. (3) This is

also marked as a time of special physical investigation. The faithful study of the material world has been rewarded by results so brilliant as to dazzle the minds of some, and blind them to other sources of truth. (4) In our modern world thus become one battle-ground for truth and error, with a well-nigh universal interest in the contest, with the manifest triumphs of physical research, with the shock of conflicting opinions brought suddenly into contact, an unsettling of men's minds has been inevitable. Almost every question has been opened for new discussion. All authority has been questioned in politics, society and religion. The foundations of all existing systems have been fiercely attacked. Hence there is a widespread tendency to skepticism on every subject where doubt is possible. Meanwhile, especially in our own land and neighborhood, material wealth has rapidly increased. In the midst of a thousand uncertainties, riches and the pleasures they afford seem tangible and sure. This has resulted in an absorbing pursuit of business by some, of coarse animal pleasures by the low, and of exquisitely calculated selfishness in seeking higher pleasures by the refined. Ah, what an age is ours, with its material progress, its mercantilism, its pervasive doubts, its low muttered threats of social revolution, its quickened intellect, its troubled heart! Go back to the great city yonder and look beneath the surface, and you shall see that all is not as it at first appeared. Trade is absorbing, and the love of money strong, pleasure is alluring, sin is prevalent, showy gifts are at a premium, benevolent work is noble, and plain men with big hearts are doing valiant service. But the great forces, the master motives are not all so apparent. These men and women not only buy and sell, and seek pleasure; they think and aspire, they believe and doubt, they curse and pray. Only inquire and you will find that the great themes which concern life, death and eternity deeply interest most of them. In spite of all that is discouraging, it is doubtless true that men never thought

so much or felt so deeply on the greatest questions. Below the spume and sputter and billows of the surface is a mighty undertow of those thoughts and feelings which grasp or seek or despair of the eternal verities. Somewhat such is the age of which our churches form a part. As we begin a new century we have not before us rude, sparsely settled and isolated frontier fields to be evangelized, like those in which our fathers, with united physical and spiritual heroism, won their greatest triumphs. The battle is not now to prove that grace is free, but to convince men that God is, that sin is sinful, that Jesus Christ rose from the dead. The work is not chiefly to form classes and to organize circuits, but to train, instruct and inspire a great church, which is making rapid advances in refinement and intelligence.

Bishop Roberts was born, lived and died in a log-cabin, and he did his work well, but there is no place for such a bishop in our country now. Within less than a score of years fifty seminaries and colleges and ten millions of property have been added to the educational forces of our church. Our congregations contain representatives of the best education of the day. It will be calamitous for the ministry to rest in old ideals of training when the secular education is so rapidly moving on. We must not cherish the delusion that a college furnishes a theological education. Our seminaries and colleges offer secular education under Christian auspices. The greater their success the more urgent is the demand for a higher ministerial culture. Yet there are grave reasons to fear that in the special education of our ministry we are falling behind the general training of our people.

Without and within the Church the demand is urgent for trained and consecrated men; for those who know the great facts and difficulties which perplex men's minds, who know the worst which, in the name of philosophy, science, history or literature has been said against the religion of Christ, and, knowing all, rest with joyful assurance in the Gospel of the Resurrection.

The times and the Church cry out for men who with spiritual life and human sympathy are earnest students of those facts which profoundly affect the religious thoughts of the day, who are able to counteract the poison which has filtered down through all the strata of society from learned infidels, with the effective antidotes derived from the equally learned defenders of the faith. As in any community an unbeliever is injurious in proportion to his good character and education; so, other things being equal, the minister of Christ may hope to be influential for good in proportion to his mental discipline and knowledge.

It is a hundred years since Cokesbury was founded with its Latin and Greek and anticipated Hebrew. It is over fifty years since the Wesleyan University was established and thirty since this Institute opened its beneficent doors. Yet, of the six hundred and fifty-three accessions to our ministry in 1883 only sixty-two were graduates of Garrett, Boston and Drew. I have asked several prominent leaders of our Church their estimate of that percentage of our ministry which can read the Greek Testament with profit, and no one has set it higher than ten. If it is twice as great as this, even then, to eight out of every ten of our number the Greek Testament is a sealed book. The noble pioneers in this higher training have overcome open objection, our bishops and chief ministers encourage our work, the annual conferences heartily commend it, and yet there must be an apathy or latent prejudice or misconception of the case, or the facts would not stand thus against us. I believe that our Methodist conferences represent the most heroic element in modern peaceful life and that they embody also the greatest amount of apostolic spirit and experience. Nowhere on earth do I think the apostle Paul would feel so much at home. But we now need more of the Pauline training. Paul stood as a mighty bulwark against Judaistic errors, because he was profoundly versed both in the Scriptures and the learning of the Jews. His success should inspire us to unite holy fervor with all the discipline and

learning our earnest efforts can attain. Heroism in faith belongs alike to all times, but as our fathers were heroes in physical courage and endurance, we are called to be heroes in severe studies and mental discipline. They crossed swollen rivers and traversed forests and mountains. We must breast cold streams of opposing theories which tend to chill our faith and love. We must cut our way through tangled thickets of objection and abstruse investigations to reach the men entangled and discouraged there. We must learn how to find the men who, on the frontiers of thought and belief are far removed from the Gospel of Christ.

If I understand the motives and principles of the founders of the Institute and of its guardians and other benefactors, if I comprehended the instructions it was my privilege to receive here from the venerated living and the sainted dead, if I rightly judge the spirit and aims of my brethren of the Alumni, I am in hearty accord with them all. With a heartfelt veneration for the fathers and gratitude for the inheritance they have bequeathed us, we believe that the cause of Methodism and the cause of Christ demand of our ministry a training the fathers did not require, that an increasing proportion of our ministers should add sound learning to fervent piety if we are to conserve the successes of the past and make any real advance, that all our theological schools must be enlarged and filled, that libraries and scholarships must be increased and heroic self-discipline and the pursuit of learning for the love of Christ must inspire our younger ministry if the coming century is to witness a future of Methodism which shall be worthy of the Past.

And now, in putting on the armor, I cannot rejoice as one that putteth it off, nor can I, without trembling, stand among these veterans in this responsible work. Yet, looking to the God of our fathers, and asking the prayers of my brethren, and in loyalty to the principles here avowed, I publicly assume the duties of the chair to which I am called.

CHRISTIAN UNION.

CHARLES W. BENNETT.

CHRISTIAN UNION.

CHARLES W. BENNETT.

The time allotted to me on this program shall be given to the illustration and defense of the following Thesis: viz.,

"THE SUPREME PRACTICAL DUTY OF CHRISTENDOM IN THIS AGE IS UNION AGAINST THOSE FOES WHICH ARE THREATENING ITS COMMON LIFE."

These foes are Atheism and Acosmism as opposed to Theism; Agnosticism and Nihilism as opposed to a practical, comforting, and sustaining assurance of Divine things; an exclusive Naturalism as opposed to a reasonable Supernaturalism; a positive Materialism as opposed to a Spiritualistic Philosophy; all lower and unworthy systems as opposed to a divine, historic, and atoning Christ; a rationalizing and inimical Criticism as opposed to an authoritative and infallibly revealing Bible.

The supreme question in our day is not so much whether this or that form of Christianity shall be defended against the critical attacks of those within the church as whether our defenses shall be able to save any form of supernatural religion, and, much more, any genuine, vital faith in a historic Christ and his miracles, and in the veritableness of the Kingdom of Heaven which he claims to have set up.

Doubtless the real absence of a consensus of faith of the nominal christian world has been one cause of weakness in our defenses. Some able historians have with a show of plausibility maintained that the christian consciousness has been quickened and stimulated by these struggles of the church against so-called heresies, and by the powerful protests made from time to time against corruptions and abuses: but it were idle to affirm that the divisions, the

fierce contentions, and bitter strifes of the past three hundred and fifty years are, *per se*, benefits, and have strengthened the faith and deepened the respect of the non-christian and unbelieving world.

The charges and countercharges which have been so fiercely indulged by Catholics, Greeks and Protestants alike have contained a modicum of truth; but by as much as they have had a foundation in truth by so much have the honor and glory of Christ's church been dimmed, her witnessing power lessened, and her triumphs circumscribed. Even granting the liability of the church through any means to decline in love or become heretical in doctrine, it will, nevertheless, be true that the dwelling together in unity of this body of Christ must ever have, in itself, a marvellous persuasive power, while the breaking up of this same body into warring fragments must place in the hands of our enemies a fearful weapon of offense. This is generally conceded. All good men alike long for the day when Christians of whatever name may be one in spirit, made such by the mighty power which Christ recognized in that wonderful prayer, "That they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us," by the unifying power of a pure, constraining love.

One great difficulty which is encountered is the scepticism of good men relative to the possibility of such union. They regard the thought chimerical,—only possible in the far-off time when the millennial morn may dawn. But how will this morn arise except we try to hasten it? If faith dies, and indifference palsies sympathy, wearily, heavily, will roll on the centuries, while the Bride of Christ shall still be insulted by her foes, because torn and bleeding from the wounds inflicted by her own votaries. If bitter contention is generally deprecated, if all alike concede that for the purposes of conserving a common faith against a common foe an united christendom were more effective than a divided, self-warring christendom, how may this union be

realized except, by generosity and large concessions, we may find a common ground upon which all may stand in the union of brotherly love? So long as the churches pitch their hostile camps against each other and not against a common foe, so long will their folly and wickedness make sport for the unbeliever. This question, as all where great and desirable ends are to be gained, we must agitate, and compare notes with our most powerful rivals. Protestantism must gladly recognize the grand and true things in the Latin church. The Greek and Latin churches must solemnly inquire whether there is in the old causes of schism enough to prevent them from uniting heartily in the defence of what is common and sacred to both. All these communions must seek for the grand essential agreements among themselves and magnify and exalt these. But let us ascertain, if possible, some principles by whose recognition and practice this most devoutly wished-for consummation may be hastened.

1. *We must carefully note the logical differences between Christian and Denominational.*

The term Christian is evidently broader, more comprehensive than Denominational. They have the relation of genus and species. The generic qualities must be fewer in number, but they are of wider range. Just as by taking the essential qualities of a genus and then by observing differentiating qualities, the different species result, so, by taking the broad, generic term Christian, and then counting in the products of human thought and human opinion, different communions will result. Contrariwise, just as by counting out the characteristic qualities of the different species they are all seen to centre in or spring from one common genus, so by eliminating those peculiarities, and forms and doctrines that are plainly the results of human thought, or the suggestions of mere human prudence, all the churches will be seen to root in a few common and all-embracing doctrines that are truly and generically Christian.

2. *We must clearly distinguish between Biblical Teachings and Human Opinions.*

The failure to heed this principle has been a fruitful source of dissension and even persecution. From casting upon the world the products of the *interpretation* of Scripture for the Word of God, tares of strife and variance have issued. All alike professedly inscribe on their banners—"The Bible, the Word of God." Too often have there been concealed within the folds of these banners the added words—"The Bible as we may teach it!" These added words have too often broken up the Lord's militant host into innumerable factious divisions whose splendid fighting qualities have been exhausted upon each other, rather than upon the common foe. Bible statements must be accepted in all their breadth and scope. This Bible may be our common platform. This should be broad enough to hold us all. But how prone are we all to forget these manifest distinctions! How earnestly have we insisted on pressing home upon the acceptance of men what we have supposed was the Word of God, when it has proved to be the mere shibboleth of a sect!

3. *We must sharply distinguish between Facts and Reasons.*

We make these distinctions in other departments of thought. The sun shines. Who that has eyes ever doubted it? The genial showers come to water the earth, and it is clothed with verdure and beauty. God's gorgeous landscapes stretch away in the distance—valley, lake, rivulet, mountain, sky, cloud. We are entranced. All these are facts—thus far we are all agreed. But to propose reasons, to pry into occult causes—this is quite another thing. Here we begin to diverge in opinion. One assigns this as a cause, another that. Here begins the construction of theories, the formation of schools, the founding of philosophies. Precisely so is it in the matter of Christianity and in this question of christian union. God is! We all fall down in

holy awe and humble adoration at the mention of this name! Christ is! "Blessed Name, that charms our fears!" The Spirit is! We have all felt his strivings, and his sweet sanctifying power on our souls. Sin is! The awful shadow has made our night so long! "The pains of hell gat hold on us." Wherever we have turned tears have been falling, graves have been opening, hearts have been breaking! These are all *facts*. Who denies or doubts them? So of faith, and justification, and holiness. So of a resurrection, a judgment, a heaven, a hell. All these the christian church accepts as *facts*. On this common platform of facts we may stand—a platform broad enough to hold all—a platform that does hold all. But how small a fraction of our time is employed in the enunciation of facts! We are urged to inquire after principles, causes, reasons. We speculate as to the *mode* of the Divine existence, the co-ordination or subordination of his attributes. We frame our theories of the Trinity, we speculate on the nature of the Logos, we becloud the glorious "Apostles' Creed" by adding the thoughts of Athanasius, "very God of very God, begotten not made, being of one substance with the Father." As to the doctrine of the Spirit, as members of the Greek church we say—"He proceedeth from the Father;" as members of the Latin church we hold—"He proceedeth from the Father and the Son," and the Church Universal is split into two great rival sections. When we begin to construct our Philosophies of Salvation then is the church still further divided. We then do what the great Augustine did in the fifth century, and the Augustine of the middle ages did in the eleventh century. They first stepped forth to oppose the views of Pelagius with regard to the nature of man, and his native ability to return to God, and thus the whole western church was shaken to its centre. The second proposed the question "*Cur Deus Homo?*" Why did God become incarnate in Christ? and the result was a theory of the atonement to defend which

men were willing to lay down their lives. Yet this same theory was only a challenge for men to examine it, and resulted in the rival theories of the profound lawyer and theologian Grotius, and of the no less profound theologian Arminius—all of these results flowing not from the simple enunciation of the *fact* of an atonement for sin by the death of our Lord Jesus Christ, but from attempts to give the *rationale* of this fact.

We study the Scripture utterances relative to the last things, and then inquire into the nature of the resurrection body, the place of heaven, the nature and duration of the punishment inflicted on the finally impenitent, or the recognitions, the employments and the fruitions of the glorified state. It is here we see the distinction between *facts and reasons*—between divine revelation and human theories, between salvation and its philosophy, between the Savior's "Must!" and Nicodemus' "How?" The first is the broad platform for universal christian union and labor; the second is the ground and reason of sects and narrow exclusiveness.

4. *By carefully distinguishing between the Sacraments and the modes of their administration and efficaciousness.*

All churches recognize the divine institution of the Sacraments. As Protestants we agree in their number. The other great communions also accept these and add others. We all celebrate Baptism and the Lord's Supper. With grateful recognition of their sacredness and blessed influence we all hold them with equal tenacity. Thus far we are one. Here again is the broad ground upon which we all may stand. Whence, then, our wide differences? Why these fierce contentions that have been so destructive of charities, and have so weakened the influence of the Christian church? Do these not largely arise from our differences of interpretation of the nature and efficacy of these rites and of their modes of administration? Here begin our diver-

gencies. We attempt to make the pure water of life percolate through different soils of earth, and then declare that *our* product is the only original, uncontaminated, life-giving principle. The interposition of our little pieces of colored glass between the eye and the great Orb of Light causes us to declare with oaths that it must be of such and such a hue—forgetting that we all may be right and yet all wrong! Whether we administer baptism by sprinkling, or pouring, or immersion, whether to adults alone or to infants as well, whether in the church by font or pool or in God's pure streams or lakes, whether it is efficacious thus or thus—all this belongs to the realm of human opinion and cannot form a basis of universal christian union. So likewise with the Lord's Supper. We all accept with deep gratitude of heart the statement made by the inspired Apostle,—“For I have received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night that he was betrayed took bread: And when he had given thanks, he brake it, and said, ‘Take, eat; this is my body, which is broken for you: this do in remembrance of me.’” After the same manner also he took the cup, when he had supped, saying, ‘This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me.’” Now here we meet. Here we are one. But now we begin to interpret the passage. The logical faculty is brought into exercise. We speculate upon the import of the expression, “This is my body.” One insists that the word “is” in this statement is a strict copula, and thus may result the theory of trans-substantiation, by which the Lord is verily crucified afresh at every mass, or the theory of consubstantiation, by which the feast may become a saving sacrament. Another says that “is” means in this passage “represents,” “symbolizes,”—and the sacrament becomes a channel through which flows to the soul divine grace, or it becomes merely memorial and quickening to the memory of the great sacrifice once made for sin. One says

kneel in its reception, you stand, you sit. One says let the clergy alone administer it; another says let the laity assist. Now in these latter opinions are found the true grounds of denominationalism; in the great sacraments themselves and their unquestioned acceptance are the grounds of christian unity.

5. *In questions of Christian Activity, we must distinguish between the last command of our Lord—'Go ye!'—and the methods of going, or the manner of obeying the command.*

Surely we all have opened our ears to hear this last injunction, this last order of our ascending Christ. We have not stopped to confer with flesh and blood. As soldiers under a trusted and skillful leader we have not waited to estimate the danger. We have not so much as inquired about the strength of the enemy's fortifications, nor counted the probabilities of falling in the contest. It has been enough to know that the order has sounded along the line, "Go!" and implicit obedience is our only law of action. Or do you prefer to consider these last words of our Christ as an expostulation, a tender, agonizing entreaty? Seeing, as his omniscience must have seen, the awful ruin that sin had wrought, knowing, as he alone could know, the awful price of redemption when he had prayed, "If it be possible, let this cup pass from me!" or bowing his bleeding head upon the cross he cried, "My God, my God, why hast thou forsaken me?" feeling, as he must have felt, the extreme exigency, as souls in vast multitudes were passing on from probation to eternal night; this loving Christ prays, entreats, expostulates with these his chosen ones, with us his representatives on earth, with all whom he has redeemed, "Go, in my name; go, for my sake; go into the world and preach the Gospel to every living creature." In any case, whether it be command, injunction, or entreaty, we all alike recognize the duty and hasten to obey. Thus far all is plain; thus

far we are one. But when we begin to inquire into the *modes* of obedience, when we ask ourselves in what fields we shall labor, by what instrumentalities the end shall be secured, then diversity begins. Shall we work in neighborhood relations alone? Are domestic missions of paramount importance, or should foreign fields chiefly engage attention? Will it be better to send the living preacher alone to confront the darkness of paganism with the light of the Gospel, or shall we follow in the train of commerce, or at the heels of governmental treaties? Shall we chiefly rely on the distribution of the pure word of life among benighted peoples, or also use all the mighty appliances of the press and of a superior Christian civilization? Shall man alone do this work, or shall woman with her subduing sweetness of soul, her Christlike patience, and her truly heroic endurance also be enlisted in this work? All these are questions for narrow individual or ecclesiastical consideration and decision. Here is diversity; herein *ought* there to be diversity. and as I believe, ever will be diversity of opinion and practice. But this should not be a reason for weeping or a cause for despairing. Diversity is not quarrelling, nor can I but rejoice at this as I would rejoice at the blended and blending beauty of God's material world, where some excess is met by its corresponding corrective, where poisonous exhalations are taken up, and by some mysterious chemistry are transformed into a thing of beauty and joy.

Thus have I briefly and very imperfectly indicated five grounds of promoting true Christian unity and fellowship while our distinctive names and modes of work may be maintained.

The inquiry is now pertinent, "Watchman, what of the night?" What harbingers of this glorious morning so longed for by the saints of God? Are there any fingerposts that seem to point to a possible realization of a united Christendom for the maintenance and defence of what is

common and precious to all? Among many I suggest the following:

1. *Since the sixteenth century have been brought into full activity all the powerfully and distinctively unifying forces of civilization.* Politics, diplomacy, international law and commercial policies have undergone a complete transformation. Formerly there were narrowness, selfishness, isolation. To-day commercial policies and international codes are inclusive of the whole world. The nations are bound together largely by common interests. This is clearly illustrated by the progress in international law. Two hundred and seventy-five years ago, Hugh Grotius, at the early age of twenty-five, published his celebrated treatise "*Mare Librum*" or a "free sea". It was answered by the no less famous "*Mare Clausum*," or a "closed sea", in which Selden advocated the claims of England to the exclusive monopoly of certain high seas.

Looking out on the glorious ocean with which the Dutch were then so familiar, Grotius regarded her as the all-embracing, life-giving mother, the monopoly of whose affections none could rightfully claim. In his view the sea was as the air and sunshine, the common undivided property of all, the great gift of the Lord of the whole earth which should not be broken into sections by the cupidity of men. Grotius would have one place where all peoples might meet as equals in ownership, if not in might, and where the principle of universal right should find recognition. This is the grander, broader spirit that has triumphed in our day and is tending to unify the nations.

2. *Within this century have been developed all of the Comparative Sciences which have sought for the common principles that underlie and bind in unity the universe of God.* Such for example is Comparative Anatomy, which by ascertained resemblances and types of being and structure is enabled from the merest fragment of a bone to construct the entire animal framework. Such is Comparative Phil-

ology, which is showing the intimate relationships of all the babbling tongues of earth, and has enabled us to track with certainty the migration of peoples where before was only inextricable confusion. Such is Comparative Religion, which has sought the truths that are common to all religions and make possible and effective the appeals of the Christian missionary to heathen peoples. These aspirations of all peoples after the supernatural and the divine supply the conditions of true sympathy and interest. Every branch of Christ's Church has measurably felt the influence of these unifying studies.

3. *The recent marvellous advances in invention and discovery have brought the nations near together in interest, and have begotten a sympathy that can come only from intimate acquaintance.*

Widely separated peoples now strike hands and press heart to heart. There are new liberalizing and unifying forces in modern civilization. How in contrast with this is the mediæval exclusiveness! When the Latin church was supreme in the West, and even down to the sixteenth century, the trans-Alpine peoples were regarded by the average Italian as rude barbarians. Then northern and southern Europe were more widely separated than are now the remotest continents. But the same liberality that is the invariable result of intimate association now readily discovers common grounds for commercial union and for the furtherance of business enterprises. Why may not like results be confidently expected in the church of Christ, whose interests are so momentous and whose binding principle is love?

4. *The changed conditions relative to civil freedom and constitutional government furnish a fourth ground of hope for an universal christian union.*

Much very acrimonious writing has been indulged against the Latin Hierarchy because it should have assumed a type of organized life wholly different from what was known to the church during the first 200 years of its his-

tory. The spirit has not only been acrimonious but has also been unreasonable. Likewise much that has been charged against the mediæval church as the apologist and defender of absolutism, and therefore unfavorable to the growth of popular freedom, is untenable. Too many forget that the acceptance by the Christian church of the protection of Constantine and the consequent recognition of this as the State religion logically compelled "the ecclesiastical body to form its constitution on the model of that of the Empire."

Long after the Roman downfall the ghost of a "Holy Roman Empire" was striding through the entire mediæval ages. It was not laid to rest until the first Napoleon blotted out the kingdom of Naples at the beginning of this century. Hence the tenacity of the outward form of the Roman hierarchy. Yet it is idle to deny that Catholicism has undergone changes almost as numerous and as radical as have been seen in other ecclesiastical systems. The Roman spirit has died with the despair of a temporal embodiment. It is idle to deny that the Latin church has been profoundly moved by the shifting destinies to which the European nations have been subjected. Notwithstanding the boasted claim of *semper eadem*, her influence, her maxims, her aims, her pretensions, her general spirit have been essentially modified by the ever changing phases of the social, political, educational and philosophical life of the present century. It were no more unreasonable to claim that Victoria is like Henry VIII or Charles I because she is sovereign of England, than to pretend that Leo XIII is like Hildebrand because he is the recognized head of the Romish hierarchy. It were also as misleading to represent that the hierarchy of the nineteenth century is like the hierarchy of the eleventh century, as to say that the England of to-day is the England of the Tudors simply because her name remains unchanged. Herein, as in so much else, is Bacon's warning to be heeded, "Let not

names deceive you." Herein is seen the devil's advice to theological students as found in the counsel of Mephistopheles in Goethe's Faust, "Pay no attention to *things* in theology, but dwell solely on *words*." There is no party nor system that does not deprecate contradictions in its history and in the policies which it may advocate. The fierce battle for political emancipation waged by English Catholics from the days of Elizabeth to 1868, has compelled this church to take her place with others on the side of civil freedom and liberal constitutionalism. Hence, of this common struggle has been begotten a spirit far more ready to accept grounds of christian union for the defense of the doctrines which are regarded essential to all the churches alike, than could have been hoped for a century ago. A like struggle in Germany has resulted in concessions by both parties, while the republicanism of France and the unification of Italy have awakened in the Catholic church a spirit of unwonted liberality, and its members have been committed (even though the Church by its authoritative utterances has been illiberal) to more advanced views of civil and constitutional freedom. Moreover we are not to overlook the strong and growing feeling in favor of a complete disestablishment of the Church in England, France, Germany and Italy. This, too, is an unifying element, since, in these circumstances each communion will be judged by what it is, *per se*, and not as it may be bolstered up by governmental patronage, or may become the instrument in the hands of temporal princes to further their ambitious schemes.

5. *A fifth ground of hope for this universal christian union is found in the triumphs of this same principle among Protestant bodies during the last half century.*

Fifty years ago the Protestant churches were so many hostile camps, in which men slept upon their arms, ready for assault or defense. Within the easy recollection of many before me the barriers between the various branches of Protestantism were seemingly almost as firm and as high as those

that to-day separate the three great communions—the Greek, the Latin, and the Protestant. Nevertheless the intensity of the love generated in the meetings of the Evangelical Alliance has caused these barriers to melt away, and the union of Protestantism in carrying forward the great evangelistic and reformatory enterprises of the day has been practically achieved. A wild visionary indeed would he have been judged who had had the hardihood to predict the sight our eyes beheld a few weeks since in Chicago, when nearly four hundred theological students and professors from the seminaries of four leading Protestant bodies met in delightful christian fellowship, where our hearts burned within us because the common Master, whose charities are deeper and whose plans are broader than those of any one of us, presided at the feast! Also, that most unusual but most hopeful sign of the times presented in Cincinnati, where students of the Presbyterian theological seminary met students of the Hebrew theological school to study together the Messianic prophecies, not in the spirit of polemics, but reverently and lovingly, to help each other to a deeper and juster knowledge of the significance of these Scriptures.

6. Finally, we find a ground of hope for the early essential union of Christendom in the fact that the points of the agreement among all the branches of Christ's church are many more and of infinitely greater moment than are the points of difference.

As we have before hinted, the differences arise chiefly from the exaltation of the products of the logical consciousness above the products of the intuitional consciousness, whereas the essence of all true religion must be found in the reports and products of the intuitional consciousness. If different doctrines may be regarded as so many expressions of the ever-varying ratios existing between a genuine faith and a pure intellectualism, it becomes manifest that diversities of creed will disappear and religious parties become

harmonious and accordant to just that degree that the Church becomes permeated with the essential spirit of her divine Head and Lord. As the essentials of all true Christianity—a faith of obedience and an all-embracing love—are multiplied and intensified, will doctrinal differences cease to divide the body of Christ and an essential christian union and fellowship of spirit be realized. The Greek, the Roman Catholic, and the Protestant can alike unite in reciting the “Apostles’ Creed,” and even agree in the Nicene symbol. So long, then, as all can thus stand on a platform that contains all truths essential to salvation, why despair of union in defense of these verities against the fierce assaults of our common foes?

It is the duty of the church historian to discover those essentials of Christian Faith that not only were once delivered to the saints, but which, because they are eternal verities, are from time to time reasserting themselves along the line of the ages. It is also his duty to point out how much which figures prominently on the historic page is chargeable to prejudice, ignorance, wicked ambition or unfortunate misunderstanding, and are, therefore, only accidents in the historic movement. While we in this age are in the presence of the question of the continued permanence and subduing power of Christianity or of its decadence and final extinction, we are not to take counsel of her past failures and unfortunate divisions only, but rather of her mighty possibilities, as these are unfolded in the Divine Scriptures. We must be thoroughly impressed by the fact that not a tithe of the resources which the Divine Founder placed to her credit has been drawn upon; that not a tithe of the possibilities and glories of gospel preaching has yet been witnessed.

It is the hope and encouragement of our times that men are no longer speculating upon the probability of the success of any single form of Church doctrine, organization, or polity. Not one believes in the possible universality

of his own communion. But we are now going back to the *origins* of Christianity, and are drinking in more and more the spirit of its divine Founder. It is noticeable that the greatest and best men of all communions now find increasing delight in studying the spirit of the primitive church as seen in the generation when Jesus and his first apostles lived. The question is not, therefore, as to the possibility of developing some new form of christian faith or polity, but rather how can we all get back to the spirit of the church as Jesus would have it? I would, therefore, plead for this spirit of loving charity towards all who are members of the household of faith. I am here to try to enforce the lesson of all the past—viz., that the beat of the great heart of Christ is the grand unifying power of Christendom, and to be true to this heart-throb of Him who gave his life for the life of the world will hasten the time when the forces of Christendom will be united in bringing in such glorious triumphs as have hitherto been unconceived?

To accomplish this are needed grandly educated men whose broad catholicity will push beyond the limits of sectarian enclosure, whose Christ-charity will be ready to take lovingly by the hand all honest searchers after God, whose instincts, true to the inspiration of Christ's spirit, feel after the good and the noble, whose love, kindled at the altar of sacrifice, will warm into a vigorous life the souls of men now torpid from the winter of neglect or chilled by the fearful frost of unbelief.

When this shall be, then shall the prayer of the dear Christ be answered, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us," and the grand evidencing power of this unity will fully appear, "That the world may believe that Thou hast sent me"!

